

Far East  
Deputation

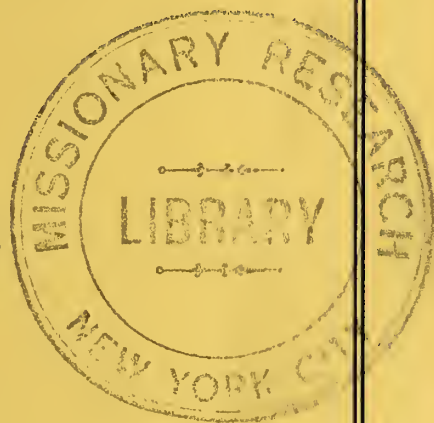
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# The Evangelical Church in the Far East

*The Report of the Commission  
to the Orient  
1936 - 1937*

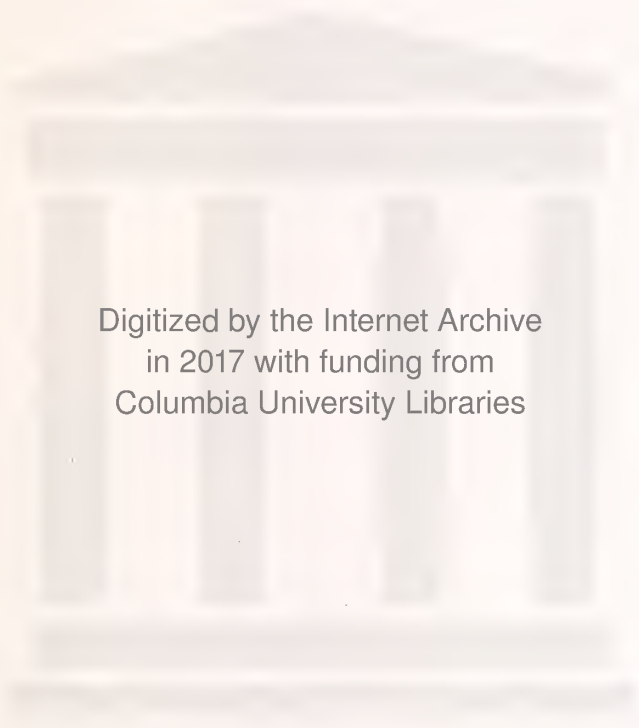
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THE MISSIONARY SOCIETY  
of the  
EVANGELICAL CHURCH

1900 Superior Avenue  
Cleveland, Ohio





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## The Commission



BISHOP CHARLES H. STAUFFACHER, D.D.



WILLIAM L. BOLLMAN, D.D.,  
*Executive Secretary-Treasurer*

# THE EVANGELICAL CHURCH IN THE FAR EAST

*The Report of the Commission to the Orient  
1936-1937*

Bishop CHARLES H. STAUFFACHER, Chairman  
WILLIAM L. BOLLMAN, Secretary



THE MISSIONARY SOCIETY  
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## Foreword

A TOUR of the Far East is always full of intense interest but it was especially so when the Commission of the Evangelical Church made its visit during the winter of 1936-7.

The war clouds which had been gathering for years were hanging low, dark and foreboding. The Japanese were looking for a home for their surplus population. They were seeking for places where they might secure raw materials for their rapidly-growing industries and where they might sell their commodities. Meanwhile the militarists were riding high. Generalissimo Chiang Kai Shek was unifying the Chinese nation, beginning the program of modernization and getting ready for the inevitable conflict.

The Christian people of both countries were not unaware of the strained relationship that existed between their governments. They were hoping, working and praying that war might be averted. They were also highly resolved that if war did come their Christian relationship should remain unbroken.

The Evangelical Churches in the *ORIENT GAVE THEMSELVES* with unusual devotion and sacrifice to the strengthening of the Christian ideals and way of life. This report is a story of what they were doing during those days as seen by two friendly but, we trust, not unduly biased visitors. It is written with a desire first of all to present a true picture of what we saw and then to encourage the Church at home to continue faithfully in her divinely-given task. No matter what the outcome of the present civil struggle in the Far East may be, the Christian Church may triumph for like the Church of all the other days "we are more than conquerors through Him that loved us."



*Chairman of the Commission.*





## The Constitution of the Commission

Action of the General Conference, Akron, October, 1934  
(page 121):

"WHEREAS, The General Conference of 1930 authorized the inauguration of the China Missions of the Evangelical Church into a China Conference (see page 116, Journal of said conference); and

"WHEREAS, Due to economic conditions a bishop did not visit the Orient during the quadrennium to effect such organization; therefore,

"*Resolved*, That the petition of the Board of Missions for such organization during the present quadrennium be granted, and that the action of the General Conference of 1930 thereto be reaffirmed."

Action of the Board of Bishops (Item 59, page 86)—Annual Reports, 1936:

"The question of the organization of the China Conference was considered at length. It was voted that upon the action of the General Conference of 1930 (see page 116, printed record) and its reaffirmation in 1934 (see page 112, printed record), and the consideration of the question on the field, the Board of Bishops suggests to the Board of Missions that steps be taken later in the quadrennium for the organization of the China Conference of the Evangelical Church. The Board of Bishops expresses the conviction that the bishop in charge of our missions in the Orient shall visit the field and preside at such organization of the China Conference."

Executive Committee Action, August 3, 1937 (Item 43):

"WHEREAS, Mr. George W. Bollman and family have offered to make it possible for the executive secretary-treasurer of the Missionary Society, Dr. W. L. Bollman, to accompany Bishop C. H. Stauffacher to the Orient during the fall and winter of 1936-1937 without expense to the Missionary Society; and

"WHEREAS, Such a visit to the mission field by the executive secretary-treasurer will be of great value to the

Board of Missions and to the whole missionary program of the church; therefore,

*"Resolved,* (1) That we accept this offer with sincere appreciation and hearty thanks. We are deeply moved by this sacrificial expression of interest in the missionary program by these loyal friends of missions and thank them most heartily for their very liberal contribution.

"(2) That in response to this gracious offer we authorize the executive secretary-treasurer, Dr. W. L. Bollman, to make this visit as above indicated, and that we make provision for the care of the office during his absence.

"(3) That the Executive Committee, through its chairman, convey to the Bollman family our sincere appreciation of this very gracious offer."

Action of the Board of Missions, Lincoln, 1936 (page 137):

"In view of the proposed visit of Bishop C. H. Stauffacher and Dr. W. L. Bollman to our Japan and China Mission Fields in the immediate future, we as a Board of Missions wish them Godspeed, a safe journey, and assure them of our interest and prayers as they contact our people in these lands. We desire through them to extend our sincere greetings and congratulations to the Japan Conference on its sixty years of growth and progress, and their earnest efforts to make theirs a self-supporting conference; and to the China Church on its organization of the China Conference. Through our representatives, we wish to assure them of our deep interest and prayers for God's blessings upon them as they carry on in their great program of Kingdom building."

Action of the Board of Missions, Lincoln, Neb., 1936 (pages 114 and 115)—Sunday services:

"The Sunday services of the Board of Missions carried a sustained missionary emphasis. Missionaries on furlough addressed the departments of the Sunday school. Bishop C. H. Stauffacher preached the sermon. At this service the chairman, Bishop G. E. Epp, conducted a commissioning service for Bishop C. H. Stauffacher and Executive Secretary-Treasurer Dr. W. L. Bollman relative to their trip to the Orient to visit the missions of the Evangelical Church. Field Secretary Rev. C. Heinmiller

read the resolutions adopted by the Board of Missions; Bishop E. W. Praetorius read appropriate passages of the Scripture; brief messages were given by Bishop J. S. Stamm and Mrs. J. S. Stamm, the latter for the women of the Evangelical Church, and the closing prayer was offered by Bishop-Emeritus M. T. Maze.

"During the impressive service the two commissioners were flanked on either side by the wife and daughter of Bishop Stauffacher and the members of the Board of Missions. The service closed with singing the hymn written by Bishop H. B. Hartzler for a farewell service to the first missionaries of the Evangelical Church prior to their sailing for Japan in 1876."



# Report of the Commission to the Orient

*To the Executive Committee of the Board of Missions:*

WE DESIRE first of all to acknowledge daily mercies and Divine protection as we traveled more than 18,000 miles in the midst of dangers and many demands upon our resources, physical, mental and spiritual.

We also convey to you the greetings of our Evangelical family in the Orient. We presented your greetings and congratulations. Their reception was not only expressed in formal resolutions but in the unforgettable countenances of gratitude for the work of the Missionary Society which brought them the gospel of Christ.

Of course there were the usual vicissitudes of travel, of which the delayed sailing from San Francisco, because of the shipping strike, was the most enervating. For eleven days we treked back and forth between the offices of the steamship lines having trans-Pacific steamship service, finally securing reservation on the Japanese steamer "Tatsuta Maru." Bishop and Mrs. Batdorf and Dr. and Mrs. S. C. Enck, of the United Brethren Church, were our companions in tribulation. We were necessitated to take first class accommodations, which cost each of us an additional \$109.25. We sailed from San Francisco November 12th and were witnesses to the dedication of the Bay Bridge as passengers on the first trans-Pacific passenger ship sailing under its immense span. Bishop Batdorf, Dr. Enck, Rev. and Mrs. Weatherwax, and Rev. J. Scherbacher were at the pier to say "Bon voyage."

Our delayed sailing gave us an opportunity for service in the churches of the San Francisco area; also to share in the program of the National Preaching Mission, which touched San Francisco and Oakland at this time.

Our primary concern during this delay was the possible upset of our itinerary in Japan and the program for the observance of the sixtieth anniversary of our work there. Had our schedule worked out our arrival in Japan would have been on the same day of the year as the arrival of Dr. Frederick Kreckler and his party. We advised Dr. Mayer by cable of our delay and were cheered to hear that the program in Japan had been adjusted to our later arrival.

Our sea voyage was delightful. The service was excellent and the sea considerate. At Honolulu we were greeted by Rev. Clyde Boyer and Miss Snierley, and on our departure decorated with the Hawaiian wreath.

As we neared the shores of Japan a radiogram from "Japan Evangelicals" welcomed us. As the boat docked we recognized Superintendent Paul S. Mayer and Miss Laura Mauk, and soon thereafter a group of faces reading what looked like the Japan *Evangelical-Messenger*. We waved to them and they responded, and we were introduced to the district superintendents of the Japan Conference, accompanied by a number of pastors and laymen. "Now you are in Japan," was the superintendent's greeting. "Dreams have come true," was Brother Shinohara's greeting. Our pastors took charge of our baggage and next in order, and of primary importance—a ride in rickshas. Distance in this experience was short, but time was long and many collisions imminent. Soon we entrained on one of the frequent trains between Yokohama and Tokyo. Here is one of our first object lessons: the transition from the ricksha to the highly and efficiently developed transportation system in Japan. What we saw in the superb equipment of the "Tatsuta Maru" was reflected in the steam and electric transportation service in Japan.

Travel by auto through wide streets lined with modern business buildings, studded with parks of natural attractiveness, brought us to the Mejiro Compound, the home of the Mayer and Thede families. Here we were received by our lady missionaries resident in Tokyo, the Misses Bauernfeind,

Mauk, Schweitzer and Kramer, Mrs. Mayer and daughters Frances, Jean and Florence.

On our trip we organized, and since there were but two men in the Commission, we in honor preferred one another, and the bishop was elected chairman, and the executive secretary-treasurer, secretary of the Commission. We agreed that communications to the church press should be over the signatures of both. The questions submitted by the Board and the executive committee, and additional items for exploration, were listed.

### JAPAN

It would seem proper that our report should first of all take note of the devotional services on our first Sunday in Japan. Each commissioner had two assignments; the bishop in Koishikawa church in the morning, and Mukojima in the evening. The secretary was in Mejiro in the morning and Honjo in the evening. It was our first experience in preaching with the aid of an interpreter. Our interpreters here and elsewhere put us at our ease by their resourcefulness. Without doubt they made effective use of the ordinary material which was at their disposal.

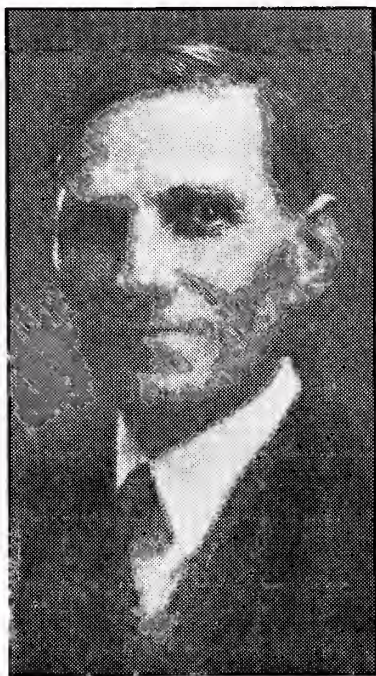
At these first services the bishop was honored with the presence of Rev. H. M. Tayama, and the secretary with Mrs. Koishikawa, both of whom were converted through the personal ministry of the sainted Dr. Kreckler.

We were impressed with the dignity and spirituality of these services. The standard hymns of the church were sung: a simple ritual following largely the lines of the ritual in the Evangelical Hymnal, and an atmosphere of prayer characterized all services. We loved to hear their doxology and had them repeat it frequently. Our people carry their Bibles and the reading of the Scripture lesson is always followed most reverently. After the service autographs in Bibles and hymnals were always in order.

Monday we visited the National Park at Nikko, of which it is said, "You should never use the word 'splendid' until you

have seen Nikko." Temples and shrines are interesting, but the avenue of cryptomerian trees is really splendid.

The day preceding the convention in recognition of the sixtieth anniversary was given to conferences. The bishop



REV. PAUL S. MAYER, D.D.

*Superintendent of the Japan Mission  
of the Evangelical Church*

met Superintendent Mayer and the district superintendents, and both commissioners met with the officers of the Conference Missionary Society, at which a program of progress, involving four definite elements, was submitted by the Japanese Evangelicals.

1. A constitution modeled after similar constitutions in North American Conferences.



2. Evangelistic tracts to be prepared by members of the Japanese Conference.
3. Definite support of new missions to be located by the Annual Conference.
4. The completion of the obligations of the Conference to the Building Fund.

This gave us our first opportunity to study the collective reactions of a group of our Japanese brethren, and it is a justly deserved appreciation to say that they impressed us deeply by their sense of responsibility to the world program of Christianity and their sincere appreciation of the church at home for gifts of life which made possible the work of the Evangelical Church in Japan for sixty years.

#### THE SIXTIETH ANNIVERSARY CONVENTION

The poverty of words is oppressive when one tries to convey the atmosphere of a gathering such as this. All our pastors but two are present: all the Bible women, excepting the same number: a large number of our Kindergarten teachers and our missionary staff to do honor to a fact of Evangelical history but greater appreciation of the spiritual implications of this fact.

Three days were given to the consideration of the following general themes:

*First Day*—"Our Spiritual Resources as Taught by the Evangelical Church."

*Second Day*—"The Evangelical Church and Her Future in Japan."

*Third Day*—"What the Evangelical Church Has Brought to Me and How Can I Repay Her?"

The papers showed careful preparation. Never have we been in a convention in which there was as much time given to intercession as here. The great hymns of Christian experience were sung with fervor. The cumulative effect of the program climaxed with the Lord's Supper, in charge of the bishop and the superintendent. It was our privilege to ad-

dress the convention, but our contribution to them was incomparable with the spiritual help we received from them.

A number on the program was a reception to the Commission at the church, and the presentation of anniversary gifts, followed by a banquet, with welcome addresses by Rev. Morita for the ministers, in Japanese, and Mr. Ochida, an alumnus of North Central College, in English, to which we responded through interpreters Revs. Y. Nakagami for the bishop, and S. Hirono for the secretary.

The preliminary visit enabled us to see the Deaf Oral School, with Miss Kramer as our guide, and observe their work from making small pictures to a Tailoring and a Music Department, every moment of which stirred the deepest emotions: the home of the Kindergarten Training School of the United Church of Canada, with which we are approaching affiliation in Kindergarten Training Schools. There are plans under consideration for a Zaidan Hojin and a new home for the Kindergarten Training School, either in our Mejiro Compound or on the grounds of the Aoyama Gakuin. Our missionaries favor the latter in view of the fact that plans are maturing for a dormitory at Mejiro for our students in the seminary at Aoyama Gakuin. The chairman was honored with addressing the chapel service on "The Preaching Missions in the United States." We also visited the Christian Girls' College of Tokyo, an institution with an equipment of beauty and efficiency.

#### KORIYAMA

The bishop and Dr. Mayer visited Koriyama, a typical rural work, the secretary being detained by illness, the only appointment missed by either of us on the entire visit. The special interest attaching to this appointment is the Boshi Home sponsored by our missionary, Miss Anderson, who in all respects is doing an excellent piece of missionary service at this station.

Koriyama is a factory town. Miss Anderson's interest in such a Home was occasioned by the large number of wives

who have been deserted by their husbands, and their children. Her plan is to establish a Home for such and their children which would provide a day nursery for the children and at the same time enable the mothers to work in the mills and by their earnings provide a measure of support for themselves and their children. The Board has expressed its approval in general terms, and asked the Commission to further explore the plan. We submit the following:

*Site*—Either in the city of Koriyama, with possible advantage of municipal support, or outside the city limits with sufficient land for garden purposes.

*Departments are to be three*—The Home; the Chapel; the Nursery.

*Buildings*—There is in Miss Anderson's hands now the sum of Y. 3,930.19, provided by her sister for building purposes. It was reported that our missionaries in Japan will provide funds for one building. Miss Anderson also has Y. 1,929.20 for the purchase of land.

At the recent session of the Diet—the lawmaking body of Japan—a provision was made for a generous pension for widows and orphans, into which category these people, whom it is hoped to serve, will be placed.

The discussion brought out the several elements involved, which were, the upkeep, estimated at Y. 200 per month, the uncertainty of the government action, the fact that the estimate of support was not sufficiently factual, with the result that at our suggestion the matter was referred to a committee consisting of the superintendent, Miss Bauernfeind and Miss Anderson, for further study and report to the Annual Meeting of the Missionary Society. It should be added that only recently Miss Mauk conducted special services at Koriyama and forty-two young people signed cards expressing a desire to become Christians.

## OSAKA

We left Toyko for China December 9, 1936, and were scheduled for an overnight stay at Osaka, "the Pittsburgh of Japan." Osaka is the wealthiest city in the empire, with a population approaching four million. It is the heart of extensive transportation systems, being a city of railroads and canals. Within a comparatively brief time it is possible for one to visit Kobe, one of the great harbors of the Orient; Kyoto, former capital and still the place where Japanese Emperors are crowned; Nara, with its natural beauty and ancient peoples and shrines. Our visit was scheduled for a workers' conference. M. Kuyama, District Superintendent, and all our pastors in the Osaka-Kobe area were present. Problems of the modern pastorate were discussed in an informal manner. We prayed and sang together and finally closed with an old-fashioned ring, singing "Happy Day" and "God Be with You Till We Meet Again."

The following morning we left for Shimonoseki, Moji, Nagasaki and Shanghai. We returned to Osaka the following March 5, 1937, and for six days we had preaching services, taught Bible classes, attended receptions, studied plans, all the time being paced by Miss Hertzler and Dr. Mayer. We are confident that in the Osaka-Kobe area a great door and effectual is opened to our church. Some doors are being entered. Miss Hertzler is giving part of her time to teaching English in a Business College. Her contacts there have laid the foundations for a series of Bible classes that are fruitful for the Kingdom. Besides this she has Bible classes at all appointments, save one, in this area. We visited Rokko, the site of the lot purchased for a missionary home. The ascent is steep but the view is magnificent. The site would not be desirable in our judgment for our lady evangelistic workers. Its proximity to the proposed school of the United Church of Canada might make it desirable for a missionary family. The Mission Council decided to retain the lot for the present. Altogether apart from the development of this plan is the importance of a church at Rokko and the exploration of pos-

sibilities in a number of communities between Osaka and Rokko.

Chikko, which means "harbor," is the name for our oldest work in Osaka. Here we have a house for the missionary, a church, and a splendid kindergarten equipment. However, we are in the canal zone, and the plan of the city calls for the widening of the canal forty-two feet on each side. This will dismantle our church and part, if not all, of the school building. The city, it is claimed, will replace the buildings at the present site or some other site. It would be a great advantage if the plan of the city meant dismantling the missionary residence. It is a temporary makeshift. The floods ruined it. No sunshine, except Miss Hertzler's spirit, can enter it. The Mission Council recommended its sale instead of repair and the purchase of a new site and erection of a new building to accommodate two single lady evangelistic workers.

It is our judgment that a missionary family should be placed in the Osaka-Kobe area at the earliest opportunity.

The question of rebuilding church and kindergarten at the present site is a live one. It will be near the canal. The neighborhood has been deteriorating. Our kindergarten attendance has been reduced from fifty to seventeen. Last year at this time there were forty applications; this year, same date, twenty. Of our best families in the congregation but one lives in the Chikko area. But human nature is the same everywhere, the only place where these families will unify their activities is here. After careful analysis it has been decided to remain here and preserve the historic continuity of the work. Of course the location of the church is not a question for the mission primarily, and to separate kindergarten and church would be a fatal policy.

At the Home for children of boatmen we saw eighty-three little folks as guests. The Home is an oasis in the life of these children. They look well nourished. It is supported by interdenominational units and the municipal authorities as well as our church. The manager is reported as very capable. Miss Hertzler maintains spiritual contact with the staff and the workers.

## TOKYO

The activities of the Evangelical Church in Japan center in Tokyo, said to be the second largest city in the world. We are strategically located, yet there are many areas into which we could go and be pioneers of the Christian faith. Five and a half millions reside in this city, but until one travels by auto from Ginza, the center of Tokyo, to the city outskirts, it is impossible to form a semi-adequate idea of its size and its teeming millions. Our visits here were largely confined to the activities of our own church. The Tokyo Bible School, the Orphanage, Aoyama Gakuin, the Kindergartens, the Deaf Oral School were visited. As often as time permitted we preached in our Tokyo and outlying churches. We were impressed everywhere with the dignified yet withal deeply spiritual worship. The old Evangelical custom of the laity leading in the closing prayer is generally followed. The welcome was always cordial and the singing uplifting. In teaching music in the Bible School, Miss Schweitzer has made a very real contribution to the worship both as to the hymns sung and the spirit entering into the worship in music.

We want to say a word in appreciation of the Bible women. As a class they are keen in appreciation of opportunities: a real help to the pastors, and constitute a spiritual element in our activities which it is difficult to emphasize too strongly.

The kindergarten teachers deserve similar recognition. We attended their convention at Kawasaki, which they conducted like veterans. We missed Miss Kuecklich, but saw something of her work reflected in the convention. At Mukojima, which is Miss Kuecklich's headquarters, we saw the fine equipment and were especially interested in seeing eighty little folks put under cover for their afternoon rest preparatory to receiving their bottle of milk in the day nursery. The ramifications of this work in Japan are many. Organized by Mrs. J. P. Hauch, of our Canada Conference, twenty-six years ago, the kindergartens have developed into an activity by Evangelical young people that is highly efficient.

## MISS MAUK'S BIBLE CLASS

In addition to teaching Bible and English in the Tokyo Bible School each morning, Miss Mauk conducts eight Bible classes every week. Her university students' class every Sunday morning has an average attendance of thirty. One of the young men, Mr. Ebihara, has heard the call to the ministry and is entering the seminary this fall. His life's story is gripping. Her other Bible classes are in the Honjo church, Rev. Hirono is the pastor; the Higher Normal School, a government institution in which seed is sown in the hearts of students, who go all over the empire as teachers; the Waseda University, one of the largest universities in the world, with 20,000 students enrolled; the Chinese Y. M. C. A.; the Foreign Language School, closed by the government some time ago because of communistic teaching, but reopened under limitations, and an English Bible class permitted. It was from this school that Mr. Ebihara came into Miss Mauk's class. For any human to carry such a program, together with the many incidentals and interviews, is possible only through Divinely bestowed strength.

Miss Bauernfeind continues her ministry, so richly blessed over the years, by leading a prayer meeting service daily at 7:00 a. m.; gives associate supervision to the Tokyo Bible School, since the capable principal, Brother G. Okada, shares his time with his pastorate; superintends the Sunday school, counsels the Woman's Missionary Society, the administration of the Orphanage, and has a Bible study at the Night School in which twelve girls are prepared to carry this ministry into 890 homes. She is also on administrative interdenominational boards, and shares responsibility for management of the Hospital for Lepers, a Christian institution with 130 patients. Under her guidance we were permitted to visit the hospital and saw a ministry to earth's most unfortunate which is blessed indeed. The men play baseball and ping-pong; the women have their social room and radio, and the institution is earmarked at every angle with the Christian touch.



## THE WOMAN'S MISSIONARY SOCIETY RALLY

Announced as a Rally of the Woman's Missionary Society for the Tokyo area, 140 women assembled in the Koishikawa church on Saturday afternoon. The meeting looked more like a Branch Convention than a District Rally. Mrs. Hirasawa, president of the Japan Conference Branch, presided. She is a woman of gracious gifts and manner, and presided with dignity. The effective program of our Japan Woman's Missionary Society was clearly outlined in the personnel and program of this gathering.

We were privileged to visit the mission of the Church of the United Brethren in Christ at Otsu, and shared the fellowship and the hospitality of Rev. and Mrs. Knipp, missionaries. We were favorably impressed with the scope and the splendid equipment of the work.

## THE JAPAN CONFERENCE

The forty-fifth session of the Japan Conference convened in the Koishikawa church, March 17, 1937. Preparatory to the session the ministers met in quiet retreat at the spacious summer home of Miss Kauffman, secretary of the Tokyo Young Women's Christian Association, a member of our Zion church, Kitchener, Canada. The bishop and the secretary addressed them on subjects suggested by the conference.

There were many points of interest in the session. The chairman was flanked right and left, not by advisers, but interpreters. Dr. Mayer interpreted what the conference said in Japanese, and Rev. Shinohara interpreted what the bishop said in English. This was done with expedition. The session began Wednesday and closed Saturday late afternoon. Considering the volume of business, the conference did well as to time. An element in this was the absence of an army of special representatives, denominational and otherwise. The executive secretary-treasurer of the Missionary Society had a field day in this respect.





CLASS ORDAINED AT THE JAPAN CONFERENCE—1937

The conference membership now is 2,597, a net gain for the year of 105. Other statistics are: itinerant preachers, 39; local, 5; Bible women, 22; seekers, 610; Sunday-school enrollment, 3,237; scholars added to the church, 311; W. M. S. membership, 447; kindergartens, 24; teachers, 52; enrolled, 724; raised for all purposes, Y. 30,261.57; average per member, Y. 12.11; Woman's Missionary Society, Y. 124,093.

The appointments were read by Superintendent Mayer late Saturday, and impressive was the response. Afterward a farewell banquet was tendered the Commission. Farewell addresses to the bishop by District Superintendent G. Fujisaki; to the secretary by the secretary of the conference, Y. Kanasaki, and a presentation of a beautiful cloisonné vase to each, in an address by Rev. K. Shinohara.

Conference Sunday was the climax. There were twenty-six ordinations administered to eighteen young men. Fortunately, the General Conference of 1934 corrected a situation which made such a delay possible. We have never seen so large a class ordained at one time. The future of our work in Japan is wrapped in the destiny of this promising class. We were

in church from 9:00 a. m. to 1:20 p. m., but no one regretted the time spent. It was an investment in the eternities.

District Superintendent Fujisaki conducted the services in the afternoon at the grave of Dr. Frederick Kreckler and Mrs. Neitz, which was beautiful in its simplicity. Appropriate hymns and Scripture passages, and prayers. Rev. H. Tayama, who was converted during the labors of Dr. Kreckler, offered a memorable prayer, and his tears rested on the sacred soil on which we stood. The closing prayer and benediction were given by the executive secretary-treasurer.

The conference service closed on Sunday evening with a message on "The Face of Jesus Christ" by the secretary, and the benediction by the bishop.

### THE JAPAN MISSION COUNCIL

The sessions were held on successive days at the home of Dr. and Mrs. Mayer and the home of the missionary ladies. Dr. Mayer presided. Your commissioners had charge of the devotional service. The business was organized in an agenda that conserved time. The minutes will be submitted, so it is not necessary to go into detail here.

The following items were specially stressed:

1. The immediate need of reënforcements in view of the following furlough schedule:

1937—Miss Louis F. Kramer

1939—Miss Verna S. Hertzler, Miss S. Bauernfeind

1941—Miss Irene Anderson

1942—Dr. P. S. Mayer

1942—Miss Laura Mauk

2. The Boshi Home.

3. The revised charter and Zaidan Hojin for Deaf Oral School.

4. The Conference Zaidan Hojin—What will be left to the Shadan?

5. The properties to be transferred to the Zaidan-Hojin

(10)—Chikko, Johoku, Nihonmatsu, Ohara, Jonau, Kana-gawa, church at Yokoknoka.

6. Pension Fund for Bible women.

A high moment in the treasurer's experience was the receipt of a gift of Yen 1,000 with the following note, handed him by Dr. Mayer:

"A thank-offering of Yen 1,000 in testimony of the gracious salvation of our Lord, Jesus Christ, in gratitude to our brothers and sisters in Christ for their patient support of the work in Japan through the Missionary Society, in appreciation of the faithful service rendered by the missionaries, and in hearty thanks to Bishop C. H. Stauffacher and Dr. W. L. Bollman for the spiritual blessings which were brought to us by their coming to Japan.

"A SINNER, BUT SAVED IN JAPAN."

We desire to record our great appreciation of the courtesies extended us by the Evangelicals of Japan, ministerial and lay; the missionaries, and especially the attention of Dr. and Mrs. Mayer in making our stay in their home so pleasant and restful. The superintendent did not overlook a detail in arranging for our contacts with denominational and interdenominational activities, the only limit being the time available.

The qualities of constructive leadership evident in his reports to the Board are enhanced by the privilege of personal observation. Our superintendent is a recognized force in the missionary enterprise in Japan. In addition to his duties as superintendent he is making available, in permanent form, a history of the Evangelical Church in Japan.

The installation of a telephone in the home of the superintendent would enhance the efficiency of our entire organization. We unhesitatingly recommended such action to the Mission Council, subject to your approval.

The superintendent's home is without adequate heating equipment. We recommend the installation of such a system. Both these suggestions have the approval of the Mission Council.

## CHINA

Our voyage from Nagasaki, Japan, to Shanghai, China, introduced us to the symptoms of seasickness. Our boat, the "Nagasaki," was of lighter craft, and the weather stormy. Result—only *a hair line* on the border line. We were glad for the quieter waters of the China Sea, on which the great volume of water from the Yangtze could be clearly discerned by the lines of yellow coloring the otherwise blue.

English names on business houses are everywhere evident in the Shanghai harbor. Superintendent Talbott met us and conducted us to the Missionary Home, which has been headquarters for missionaries passing through Shanghai since 1857. We were greatly interested in the registry, which contains the names of men and women who loom large in the history of the missionary enterprise in China.

Through the courtesy of Mr. Lacey, secretary of the American Bible Society, we were guests at a reception tendered Bishop Hamaker, of the Methodist Episcopal Church, resident in China.

Our time in Shanghai from Sunday until Tuesday morning included visits to the Community church, where we met Miss Christine Brunemeier, formerly of our staff in China, and Mrs. Natalie Ensign, *nee* Berner, formerly of our Japan staff, who were our hostesses to a Chinese feast; the new home of the China Inland Mission, the history of which is like a romance; the Civic Center, a series of buildings of architectural beauty; the Shanghai University, the Bible House, Tract Society, the home for Jinricksha men—a social experiment of great interest, the legations, and the Chinese city part of Shanghai. We visited with Rev. and Mrs. Kellhoefer, now of Shanghai University, and had extended conference with Dr. Hume re the program of the Health Bureau of the Chinese Government. It was at the Chinese feast that the chairman of the Commission gave the first evidence of expert use of chopsticks. Of the secretary there is no occasion for comment.

Our objective was Changsha by December 23, 1936. Bid-

ding Shanghai farewell we entrained for Nanking. Music heralded our departure, for we traveled on one of the fine trains operating between the coast and the capital of the new China. In Nanking the old and the new China are definitely outlined. It was our first visualization of a walled city, for there are still twenty-seven miles of wall about Nanking, and entrance is made as of old through city gates. We visited Nanking University; Ginling College for Girls, erected and maintained by Women's Mission Boards; Nanking Theological Seminary; Methodist and Christian churches and schools; the Government Hospital, in which the son of our preacher, Brother Liu, is head of the orthopedic department; saw the cells in which students of ancient Chinese literature were locked for their examinations. We also saw the tombs of the Ming dynasty and the mausoleums, marvels of architecture and sculptural beauty, in honor of Dr. Sun Yat Sen. Magnificent government buildings and wide highways testify to the new China. The house of General Chiang Kai-shek is here and everywhere are evidences of the new national spirit of China.

We visited the American legation at Nanking and were received by Ambassador Johnson, with whom Mr. Talbott has an intimate acquaintance, since the former was U. S. Consul at Changsha.

We discussed the present status of the indemnity notes for losses incurred. Mr. Johnson promised to take up the matter with the Chinese Government. As a result of this we have a communication, which we have acknowledged, from the American Embassy at Peiping, a copy of which we have forwarded to Superintendent Talbott, with the information that the action of this committee would be forwarded to him as soon as organized.

Much could be written about general conditions in China. We confine ourselves to four elements because of their relative significance.

The *first* is—General Chiang Kai-shek. The caption of an editorial in the current number of the *Missionary Review*, re-

fers to Chiang Kai-shek, as "The Hope of China." This accurately reflects the mind of the missionaries in China. An unselfish patriot, a man of character and courage, and above all, a Christian, General and Madame Chiang Kai-shek have succeeded in unifying China as a nation as never before. He bears open testimony to his Christian faith and his experiences while a prisoner are an illustration that in the provi-



REV. CHARLES C. TALBOTT, D.D.

*Superintendent of the China  
Mission of the Evangelical  
Church*

dence of God, the wrath of man can be made to work out His sovereign will.

Under Chiang Kai-shek's leadership China has not only broken definitely with a decadent imperial system, with its traditional practices and political chaos, but has been unified in favor of modern ideas and democratic ideals. Chiang Kai-shek has emerged recently as the unchallenged national leader of a united China, with a strong political party serving as the focal point of national unity, Kuomin Tang.

The *second* element is the New Life Movement in China, organized and sponsored by Generalissimo and Madame

Chiang Kai-shek. This New Life Movement has taken the form of a social philosophy built about four words, which may be translated: etiquette, justice, integrity and conscientiousness. The Movement had its inception with the Officers' Moral Endeavor Association, an organization planned to instill higher standards of military and civic conduct into Chinese officers.

It had its most severe test in Kiangsi province, where Communism predominated, the scene of the General's capture. Describing the New Life Movement, Generalissimo Kai-shek says:

"The main object is to substitute a rational for an irrational life. By observing these virtues it is hoped that rudeness and vulgarity will be got rid of and the life of our people be more refined in accord with cultural and artistic standards. We have to make people work harder and spend less, and the officials be honest. Our people must have military training. As a preliminary we must acquire habits of orderliness, cleanliness, simplicity, frugality, promptness and exactness.

"The aims of the Movement are numerous and varied, ranging from a nation-wide program to the elimination of opium addiction and corruption in the offices; to regulation of tidiness in dress; thrift and cleanliness are strictly emphasized.

"The custom of spending big sums on occasions of weddings and funerals is discouraged, and simplicity and economy stressed. There is much room for cleanliness in streets, railway cars and boats. Much of the dirt and squalor of Chinese life is an unavoidable accompaniment of poverty. Any advance, however small, in sanitation, cleanliness, is to be appreciated."

Missionary G. W. Shepard, of the American Board, says: "New Life Movement is China's answer to Communism. Decent, honest government, lower taxes, social welfare work, more education and proper recreation are the things the New Life Movement stands for."

The *third* element is our relation to the program of education. That there is a marked advance cannot be gainsaid. The Albright Junior High School at Liling; Yale Union High School for Boys, and Fu Siang Union Girls' High School for



girls at Changsha; the Tungjen Ming Deh Boys' School, which combines primary and junior high grades; and the Tungjen Tah Teh Girls' School (Minerva Spring Memorial School) represent our chief contacts. The total enrollment of our schools is 1,100.

We are very fortunate in having one of the members of our church as dean of the Yale Union High School, Mr. Yin, a layman of fine Christian character, and a teacher with a passion for the souls of his students. The students of Fuh Siang High School for girls rendered a Christmas cantata in our Tong Pai Lu church with great credit. Rev. Eo Yang is the principal of the Junior High School at Liling. We call attention to the action of the China Mission meeting asking for a full-time missionary to teach in Fuh Siang.

Our visit to Nanking University gave us some informing contacts. We visited the College of Agriculture and learned how the program of education is related to China's great food problem. In this department we saw a process by which wheat seed has been improved so as to yield twenty-five bushels per acre instead of ten and enough seed wheat stored to adequately seed 200,000 acres. Seed corn has been improved so as to yield fifty bushels of corn instead of ten. The curriculum includes better soil cultivation and technique for finer stock of cattle, pigs and chickens. We were informed by Dr. and Mrs. Slocum, whose guests we were for lunch, that they maintain seventeen definite Christian activities in the university.

The *fourth* element deals with our medical policy in China. More time was given to this phase of our work at the Mission meeting than to any other. The feeling of Dr. Ulmer and others is that we have left them without a clearly defined policy, as well as an adequate staff. The mission meeting, by votes, decided in favor of continuing our mission hospital at Tungjen as over against the assignment of Dr. Ulmer to China Medical Bureau at Liling.

The question which will not down *is*—Shall we transfer to the China Health Bureau the administration of what we



now regard as our medical mission program—*or*—Shall we proceed “on our own” with one, or more, foreign doctors maintaining our hospitals at Tungjen and Liling—*or*—Shall we assign Dr. Ulmer, or whoever else shall be appointed medical missionary, to the China Health Bureau and man our hospitals with Christian Chinese doctors?

The entire matter involves the value of medical missions as a part of one program in China.

It is our judgment that in justice to Dr. Ulmer, whose furlough is due in 1939, the conditions which prevailed during the last few years should not be repeated.

We had three days on the steamer “Changsha” up the Yangtze. The river was “low water” at this time and the boat was not allowed to pass through the narrow channels at night. At Hankow we were billeted at the Lutheran Missionary Home, a very comfortable hostel. A visit to the Griffith John Memorial church, the Community church, in which we joined in the Lord’s Supper, the Bible Society, and the Tract Society, completed our stay there.

Wuchang, the seat of Central China University, is opposite Hankow. We are directly related to the administration here, for the dean is Dr. Paul V. Taylor, son of Rev. H. M. Taylor, of the East Pennsylvania Conference, and the dean of the Department of Education, Dr. Wang, a product of our church at Changsha. Here we visited the Christian Missionary Alliance Home for the blind, deaf and dumb children, conducted by Rev. and Mrs. Eckals, an aged couple who have given a son and a nephew to martyrdom in China, and now are bringing forth fruit in old age in the care of China’s childhood.

We reached Changsha on schedule. What a welcome! Firecrackers never seemed so loud as when we entered the Compound that morning, nor did the doxology seem more meaningful. Surely our times are in His hand! The pastor of Tong Pai Lu church took us in charge and we visited the churches of several denominations in this city. Sunday morning we preached in our churches, and the bishop at the Union

service in the afternoon. Rev. Eo Yang interpreted for the bishop and Dr. Yin, dean of Yali High School, for the secretary. Our experiences with interpreters in China was quite similar to that in Japan.

China was in gloom, and none more so than the Christian missionaries because General Chiang Kai-shek was a captive. Then came Christmas evening, and while we were at dinner Rev. Eo Yang enters and says: "I have good news for you." All of us surmised, if surmise were needed, but it was not necessary. Firecrackers also told the story. Chiang Kai-shek was free. We joined the thousands on the city streets. They were jubilant, a jubilation that continued for three days. The radio announced said, "Generalissimo Kai-shek has been freed in answer to the prayers of our people." Perhaps we put more into the announcement than was intended—but we stand by our interpretations.

On December 29, 1936, we started on the long trek to West Hunan. Our objective was Tungjen, Kweichow by January 1, 1937. We hoped to travel to Shenchow by auto, but only two cars were available and the government might need them, so it is by auto-bus we go. Superintendent Talbott and Dr. Ulmer are our guides. The doctor leaves early so as to secure seats. What crowding! Eighty people wanting to ride in a bus that scarcely accommodates forty. Our first day brought us to Changteh. Dr. Tootell is our host. He was very kind to Misses Renninger and Granner in their dangerous journey. The second day we reach Shenchow, and the Franks, Mrs. Wahl and daughter, and our members at that station are out to receive us. From this time Brother H. S. Frank accompanied us for the remaining itineration in West Hunan. We greatly appreciated his fellowship and service. We returned to Shenchow January 9, 1937, and spent a week-end at this station.

Our missionaries here are the Rev. and Mrs. Herbert S. Frank and Mrs. Elizabeth Wahl. Miss Anna M. Renninger accompanied us from Chenki and spent the week-end in the

fellowship of our services there. A reception was accorded us on Saturday evening; Mr. Li, a lay member of our church, and a teacher in the schools of the Reformed Church Mission, presided, and another teacher gave the address of welcome, both in English. These brethren demonstrated their loyalty to our mission in a heroic way that challenges our high admiration. We preached on Sunday morning and evening, and in the afternoon visited the mission of the Reformed Church, met their families and inspected their school, hospital and residential equipment. We were happy to meet Revs. Bucher and Snyder, their wives, and the lady missionaries of the staff. Our visit was in response to their visit to welcome us on the previous day.

Our buildings at Shenchow are in fair shape, excepting building Number 3 and the buildings formerly used by the embroidery mission, all of which need extensive repairs. They are now rented.

Tungjen, which we reached by New Year, is in the Kweichow province, and as we now see it the location there is a source of constant difficulty. One can easily sense the difference between Hunan and Kweichow. Nevertheless the near future may change this because there was information (rumor only) that the government contemplated building both a railroad and a motor road through Tungjen. This much is conceded, that Kweichow is a province of great natural wealth but little explored. The people of Tungjen are said not to be medically-minded, which enters into the consideration of another question, later in this report.

Our buildings in the city of Tungjen have suffered less from the Communists and military than anywhere. There are some bullet holes in residences which tell the story of the dangers to which our missionaries have been exposed.

The hospital building is now used for the Ming Deh Boys' School, but can be put into condition for hospital service at a conservative cost. The Girls' School building, in the North Gate Compound, is being used, and splendid work is done under the direction of Miss Chin, the principal. Mrs. Ulmer

has been in charge, and since her necessary departure, because of banditry, has been functioning as efficiently as is possible by correspondence.

We have a good church building at Tungjen, and it was well filled with worshippers on the Lord's Day for morning and evening services. In the afternoon ninety-three persons communed at a precious service.

The reopening of the hospital means the relocation of the Boys' High School. We cannot return to the plant outside the city. It is in ruins—a mute but tragic commentary on what was no doubt considered a wise project in which much money was invested. The plan is to place the boys in what was formerly the Missionary Home, occupied by Rev. Frank, and have the missionary family in the house formerly occupied by Rev. Brose. It is to be regretted that our work here is not more centralized.

We had a service at Chenki, and expressed our disapproval of any of our lady missionaries being alone there; dedicated a church at Kaotsuen, and had part in a baptismal and communion service at Feng Hwang in which two soldiers were baptized, and they with three others received into church fellowship. It would seem that our missionaries not only had great faith but keen discernment when they secured Feng Hwang. The city itself impressed us and the possibilities of our mission here are encouraging.

Chenki is to be served as a part of Shenchow Circuit, as are Supu and Pushi. There is a strong feeling that Supu should become the center of our activities in this area. Possible developments at Tungjen may determine this.

Much might be said concerning our travel. From Lung Chi Chon we had a military escort. At Tungjen the military commander was a former student of Rev. Talbott in our school at Liling. He attended our morning worship. Our trip from Lung Chi Chon was made in chairs, over precipitous roads and along surpassingly beautiful mountain scenery. The last two miles before reaching Tungjen were traveled with the aid of lanterns and searchlights between a river on

the one side of a narrow path and the muck and dirt of rice fields on the other. From Tungjen to Feng Hwang we were in the heart of banditry; saw a merchant who was shot by bandits the night previous. From Kaotsuen to Chenki we traveled in a small river boat accompanied by thirty Chinese soldiers. En route to Feng Hwang we spent a night at a Chinese inn. For particulars inquire personally. But the arrangements for our comfort were so complete that discomfort was at a discount and the privilege of service at a premium. We made the trip from Changsha to Tungjen in four days, which usually required a month, and our return from Tungjen in one day less. Such is the progress of transportation facilities in China.

Our work in the western district lacks compactness. The stations are all far apart; thus distance necessarily affects service. However, we desire to pay a tribute to our missionaries and their work in this area. Much of it represents work on virgin soil. With one or two exceptions the pastors are alert and devoted to their task. The people are grateful. We were deeply impressed with their affection for Rev. Frank and Dr. Ulmer.

The conviction that none of our missionary ladies should be alone at Chenki was confirmed, although Miss Renninger felt that we magnified the danger, which now is lessened by proximity by bus and telephone to Shenchow. The Mission meeting met this situation by assigning Miss Granner to Shenchow Circuit, with headquarters at Shenchow, while Miss Renninger is assigned as missionary nurse to our work at Tungjen. Mrs. Wahl, after a brief period of efficient service at Shenchow, was transferred to Changsha.

#### THE EASTERN DISTRICT

A few days were spent in rest in Changsha, in which correspondence was brought to date, and we began our itineration in East Hunan. The center of our work is the city of Changsha, with a population of 600,000. Here there are two churches advantageously located in respect to other missions,

of which there are eight. Our Tong Pai Lu church is the first of our mission, and Chong San Lu the second. The work of the first is well established both in the distinctive devotional work of the church and the schools. We minister to many young people here, and among our members are leaders in the medical and educational circles of the city.

Chong San Lu church should have a great future. It is located along one of the principal streets, and the plans call for a widening of the other street on which it fronts. For chapel purposes it would be difficult to envisage a more advantageous location. The church came to us by purchase from the Christian Missionary Alliance, and they very much regret the transaction. We should have a new church at this point, and discussed this with the superintendent, Dr. C. C. Talbott, and the mission.

Siangtan is a city of 200,000 inhabitants, in which there are three missions operating besides ours: The Presbyterian, the American Episcopal, the China Inland. We have a splendid church here, erected by the Keystone League of Christian Endeavorers, of the former United Evangelical Church. This appointment is but one hour distant from Changsha, and should have either a missionary family or a highly efficient Chinese pastor, or both. In order to do this a new parsonage should be built as soon as possible. There is room for such a building near the church. The disposal of some property, now rented, should reduce the amount needed from the mission treasury for such a purpose.

Liling is four hours' train service removed from Changsha. The stop of trains and delays are frequent, so that average time becomes the measure of travel.

Our work at Liling is beautifully located. Apart from the mountains of Tungjen we have seen nothing with which to compare it. What is true of natural setting is true of the equipment for this work. It has made history in schools and hospitals. But alas! the soldiers and the Communists have been here. Our buildings have been ruined. The hospital,

now operated by the health authorities of China, under agreement with us, leaves much to be desired in ordinary sanitation. A courteous Christian Chinese doctor is in charge. Notice of the renewal of this contract, or its discontinuance, must be given by the Board this year. This question enters largely into the general question of the medical policy in China.

What is true of the hospital is equally true of the Albright High School building. It is in an atrocious condition. We were happy to address 250 boys and to speak to them on matters of religion. We called attention to the absence of Christian suggestiveness in the chapel and the school buildings. All but two teachers in the faculty are professing Christians. Missionary V. L. Farnham, through Bible hours, personal conferences in his home, assisted by Mrs. Farnham and Miss Wolf, are giving themselves to the incorporation of a larger Christian emphasis, and the principal, Rev. Eo Yang, assured us that this would be done. There is a feeling in missionary circles that the edict from the Chinese Government, as to religious instruction in schools when attendance at chapel is not compulsory, has been taken too literally. The dispensary shows more of the fine touch of Miss Wolf in its sanitation and Christian emphasis.

Our church and chapel in Liling are well located. We were impressed with the congregation present at the reception and week-night service.

What we have written relative to the condition of property at Liling is true, tragically, at Yuh sien, which is a three-hours' bus ride from Liling. No compound shows a more strategic arrangement of all buildings than our compound at Yuh sien. It was constructed under the superintendency of Rev. and Mrs. Talbott when missionaries there. But alas! the wreckage! The hospital building is practically dismantled for that purpose and has been rented.

The Girls' School has been destroyed by fire, and much of what is left of brick and stone has been dismantled by sol-



diers, and the brick used for paving. This ravaging of our property has been carried to the foreign doctor and nurses' building, though less severe. Our church and the missionary residence have not escaped. However, our people are loyal and devoted. Rev. Yiu, the oldest preacher of our church in China, is the pastor and is doing good work. It is hoped that the appointment of Miss Fecker to the staff in the Liling, Yuh sien and Chaling areas may greatly assist in the work.

Chaling is one hour's bus ride from Yuh sien. It is the center of extensive outstation work. We saw the results of lay evangelism in our Gospel Village church three miles out from Chaling. In Chaling our need is a new church, and on the occasion of our visit Superintendent Talbott challenged the congregation to meet this important move. On our return the bishop dedicated a new church on a Monday; we visited Chu Chow, an important railroad and military center, and also had service with other of our missionaries attending the mission meeting at Lanli, a promising outstation. The secretary was privileged to preach at the union service in Changsha.

We are deeply impressed with the opportunities for missionary work in these great centers. Changsha, Siangtan, Liling, Yuh sien, and Chaling, with comparatively little distance between them, call us. There are no overlapping missions in our church work. We operate in eleven counties; in eight we are the only mission; in the remaining three we are one of eight missions in the city of Changsha, with a population of 600,000; one of four in the city of Siangtan, with a population of 200,000; and one of two in the city of Shenchow, with a population of 60,000. On the contrary, the workers are altogether too few. We can understand better than ever the plea of our missionaries that replacements and reinforcements should be sent at once.

We desire to pay tribute to our missionary staff. The superintendent has carried enough burdens to crush any man. The illness of Dr. Dubs, the predatory excursions of soldiers, Communists and bandits; property wreckage; depletion of



staff; the uncertainty of the depression, together with thirty-three years of uninterrupted service, must collect a heavy toll from any man's life. We were glad to find him well; conservative in his management of the finances of the Board; and we were happy for the cordial reaction of the mission asking for his continuance as superintendent for the next four years, a well-earned and deserving tribute.

### THE ANNUAL CONFERENCE

Since General Conference associated the Board of Missions with the Board of Bishops in the preliminaries leading to the organization of the China Conference, we advert to the historic fact here.

The organization was effected February 17, 1937, in Tong Pai Lu church, Changsha, Hunan. Preliminary conferences relative to the organization were held frequently on the visits to both East and West Districts. An impressive opening consisting of the Lord's Supper and an address by the bishop was followed by the ordination of eight ministers as elders and seven as deacons, such ordination having been voted by the Ohio and the Minnesota annual conferences in the United States. The conference organized with the five missionaries present, Superintendent C. C. Talbott, of Nebraska; Rev. H. S. Frank, of Minnesota; Rev. V. L. Farnham, of Oregon-Washington; Dr. W. P. Ulmer, of Nebraska; and Rev. F. W. Brandauer, of the Atlantic Conference, announcing their transfer to the China Conference, subject to the granting of credentials by their home conferences. Each announcement was greeted with enthusiastic applause. Revs. Liu and Eo Yang, and the fifteen who were received into the itinerancy, made a ministerial membership of twenty-two. There were twenty-five lay members, thus constituting a conference of forty-seven voting members.

Prior to our coming, the expectation by the missionaries was that this would be constituted a missionary conference. Under the guidance of the chairman, the business of the conference was done with the usual dispatch and a minimum of

friction. There was a spirit of nationalism, which was not unexpected in this adjustment to new conditions. The annual meeting the year previous, which they hoped would prepare the way for the conference, created some disappointment, for the Bible women were members of that meeting and most of them wanted to be of the conference. Perhaps the most concern among the Chinese was the question of adjustment of administration between the mission and the conference, in the background of which lingered the spirit of nationalism. One of the first questions asked us was to define the relation between the superintendent of the mission and the district superintendents.

The number of district superintendents was a vital question, which varied in suggestions from four full-time superintendents to two part-time. The conference decided on three part-time district superintendents, and to our surprise elected three missionaries: Revs. Farnham, Frank, and Brandauer. Rev. Brandauer offered his resignation, but Rev. Eo Yang and others opposed accepting.



CLASS ORDAINED AT THE CHINA CONFERENCE—1937

We went to China with a prayer that our contacts might above all else contribute to the spirituality of our people both in the mission and the conference. This we humbly believe was successful perhaps even beyond our expectations. The morning devotions, at the annual conference and mission meeting, were in charge of the bishop. The addresses were interpreted by Rev. Eo Yang, and the conference followed through each morning with undivided and increasing interest. This climaxed in a great Sunday morning service, attended by more than 400 worshippers.

The secretary was assigned to the evening services, and requested to make them evangelistic. We asked about a testimony meeting for the first night. The answer was rather discouraging at first, but just before preaching were advised to "do as you are led." The leading was definite, and the response surprised everybody. My first evening was devoted to: "What I Want Most at This Conference"; the second: "Why I Love the Church"; the third: "Do I Know the Joy of Bringing Someone to Christ"; the fourth: "How and When Did I Find Jesus as Saviour"; the fifth: "Singing the New Song." Did we have a good time? Their response was wonderful. On Friday night we gave an invitation, and several young men came forward for prayer. Naturally I asked the congregation to join around the altar, and they came. They sang appropriate songs, offered brief prayers, and gave their testimonies. In the church, on the streets, in their dormitories, and at the farewell they sang: "Happy Day, When Jesus Washed My Sins Away." Perhaps the most gratifying farewell words were those of the superintendent: "You men will never know in this life the spiritual help you have been to us and our people."

Sunday afternoon we had a brief memorial service at the graves of Dr. C. Newton Dubs and Rev. C. B. Wahl. The bishop and Rev. Yiu made appropriate addresses. In the evening the secretary had the responsibility of holding an audience while the cabinet was in final session. This was

not an unusual experience. But here the audience and the preacher spoke different languages. Our interpreter, Brother Eo Yang, was in session with the cabinet. Dr. and Mrs. Ulmer came to our aid, the former with his trombone, the latter with the organ. Knowing how final sessions of cabinets can be prolonged, we sang long hymns, had Dr. Ulmer read a long Scripture lesson, and Rev. Liu offered a prayer in harmony with the atmosphere. By and by the interpreter arrived—the service went on until the bishop came and the appointments were read.

The Monday following we were honored with farewell visits by the ministers of the conference, and after a farewell buffet dinner at Brother Talbott's home, tendered us by all our missionaries, we left Changsha on February 23, 1937, just two months after our arrival.

Considerable attention was given in both annual conference and mission meeting relative to young men and the Christian ministry. It developed that some of our missionaries have personally underwritten the training in high school and seminary of young men. It was their desire, to which both gatherings gave unanimous support, that a Board having general supervision should be created.

The conference decided to erect a memorial to Dr. C. Newton Dubs, pioneer missionary, from funds contributed exclusively by Chinese Christians. It was agreed that such a memorial should be in the form of a chapel in connection with our Tong Pai Lu church.

The conference requested an additional appropriation of \$4,000.00 Chinese for purposes of salary increase for Chinese pastors and Bible women.

Neither the conference nor the mission meeting was prepared for definite advice on their relation to the Church of Christ in China. A joint committee consisting of the superintendent, Missionaries Frank, Ulmer and Farnham, and three Chinese appointed by the China Conference, shall further ex-

plore and report to the meeting of the Board of Missions in 1938.

The membership of the conference is 2,136; the net gain is 135; the Sunday-school enrollment, 1,271; Christian Endeavor membership, 712. At Kuling we have four buildings, accommodating nine families. We pay taxes in the amount of \$300.00 Mex. annually. We have three very desirable buildings: No. 182, No. 167, No. 268. We have an offer of \$16,000.00 Mex. for No. 286. Net rentals for one year, \$900.00 Mex.

#### FROM CHANGSHA TO SHIMONOSEKI *via* KOREA

Our return trip to Japan had as its first objective Peiping. Superintendent Talbott was detained at Changsha with post-conference and mission meeting responsibilities, and Rev. V. L. Farnham was assigned to be our guide.

On our arrival at Peiping, Rev. and Mrs. G. R. Zimmer, missionaries pursuing their studies in the Language School at Peiping, took us in charge. We were comfortably billeted at the Language School and privileged to sit in on one of the class sessions. We met a number of missionaries, some on furlough, others headed, like the Zimmers', for their first assignments. The spirit of the missionary facing his or her task has been one of the outstanding impressions of our trip.

Here we visited one of the largest educational missionary institutions maintained by the American Board. There are 1,800 students covering work from the primary to the four-year Middle School. A broadcasting station is maintained in connection with the school, and it was your secretary's privilege to broadcast on Sunday evening, speaking on, "The Face of Jesus Christ." In the afternoon the bishop preached to a large audience in the Union church. It was a pleasure to hear the many favorable comments on this message.

The city of Peiping affords many opportunities for the study of the educational by-products of missions. Perhaps that which impressed us most was a visit to the National Tsing

Hua University, the result of the action of the United States in remitting to China the sum of \$10,785,286.00 gold of the Boxer indemnity. There are more than 1,400 students distributed in four undergraduate colleges and a Graduate School.

Yenching University, controlled by a Board of Trustees appointed by American and British Mission Boards, has a Chinese chancellor and an American president. It is the largest Christian college in China.

Compared with Hankow, Nanking, and Shanghai it is easily discernible that Peiping is out of step with the national progress of China. Its historic setting cannot be overestimated, but China is looking forward and not backward, and Peiping is an illustration of this.

We found Rev. and Mrs. Zimmer assiduous and happy in their work at the Language School. By the time of this report they are at Kuling continuing their studies preparatory to taking up their work in Tungjen.

A brief visit to Mukden, Manchukuo, and then an all-day ride through Korea, with brief stops at Seoul and Pen Yang, enabling us to see the churches in city and country, bearing their testimony to the mission and ministry of the missionary, and we were at Fusan embarking for Japan.

### HOMeward BOUND

We said "Farewell" to our Japanese friends in the station at Tokyo. They were out in force and gave us a great send-off. Dr. Mayer accompanied us to Yokohama. He had been indefatigable in arranging for our return. The strike not only delayed the sailing of the "S. S. President Hoover," but the ship's schedule was rearranged. Fortunately we were able to secure tourist booking on the Canadian Pacific steamer, "Empress of Canada." After a call from our pastors in the Yokohama area, we said "Good-bye" to Dr. Mayer, and on March 26, 1937, at 1:00 p. m., left the shores of Japan for home. We arrived in Vancouver on April 7, 1937, and a few days later met our loved ones in Kansas City and Cleveland.

We are indebted to all who made this visit possible. We hope to tell, as opportunity affords, to the church, "That which we have seen, have heard, and felt."

Respectfully submitted,

THE COMMISSION TO THE ORIENT:

*C. H. Stauffacher*

*Chairman.*

*W. L. Bollman.*

*Secretary.*















